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*As
A
Girl
Thinketh*

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Zelma E. Clark

AS A GIRL THINKETH

A Study in Right Living

BY

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CHICAGO

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FOREWORD

There is a loud cry today for education in citizenship. To many this means merely knowledge of government—city, county, state, country. To me it means much more—the learning to live with a fullness and appreciation in co-operation with others, that casts out selfishness and greed. It means an education in correct values—the value of knowledge, beauty, personality, ideas, and material things. It means a learning to understand how to supply the inherent wants of man for health, wealth, knowledge, beauty, companionship, and rightness of living with a fairness to oneself and to others. Such an interpretation of citizenship requires the attitude of mind that we are citizens already, and that we are learning to live by living.

For this reason I have made this little book. The material herein presented, together with the queries and outside reading, is simply suggestive of topics for discussion. The best literature of today is full of the problems of living in one phase or another of society, and the girl who **thinks** is the one who leads and succeeds.

It is advisable for each one following this course to have copies of Helen Keller's **Story of My Life**, Mary Antin's **At School in the Promised Land**, and Mrs. Waldo Richards' **High Tide**, a collection of

personality poems of today. The little Riverside Classics are recommended because they are inexpensive.

Lest someone should question why the readings from the Bible are introduced, I want to say that from the sociological, psychological, ethical, and spiritual point of view, Jesus of Palestine has been for centuries recognized as the standard for human character and achievement. It is well for us to ponder his words to mankind and to interpret them in the light of modern life, for if we know and understand them, they fit even as do the words of Shakespeare. Then, too, we should know the struggles of the early Hebrew civilization, for that nation was set aside for a peculiar work—to conserve “holiness” for the world.

I wish here to acknowledge the great help given me by two friends: Miss Laura H. Wilson of the Technical High School, Indianapolis, Ind., for many suggestions, and Miss Amanda Nelson, one of the Y. W. C. A. field secretaries, for presenting this material in a course at the Y. W. C. A. conference at Lake Geneva, Wis., in June, 1918.

I. MYSELF

Introduction—My Needs as Different from my Wants

Although every human being has four needs essential to sustaining life, namely, food, drink, shelter, and clothing, he seeks out certain wants which will complete and enrich his living. "Seek ye first the kingdom of God, and all these things (the material wants of man) shall be added unto you." It is this inner soul peace that one must place first if one's life is to be crowned with the success of achievement, of enjoyment, of appreciation.

One's particular wants vary with his particular experiences. The background built by his ancestry plays a vital part, though the conditions surrounding his life are equally important determining factors. Admirable examples of the different wants of individuals may be found in

Demetra Vaka: The Child of the Orient (the story of the longings of a little Turkish girl).

Helen Keller: The Story of My Life and The World I Live In (biography stranger and more fascinating than fiction, in which we see how a girl, blind, deaf, and speechless, makes her wants intelligible; how she adapts herself to the world about her; how, by sheer will power, she develops wants similar to those of her associates).

John Muir: The Boyhood of a Naturalist.

Queries:

What are my individual wants?

By what standards are they influenced and regulated?

On what wants does happiness depend?

What progress can I make by attaining my desires?

Reading:

Read together Montague's **Of Water and the Spirit**, published by Dutton & Co.

In addition to the ones mentioned in the text, read

Maeterlinck: *The Girl Who Found the Bluebird*.

Brown: *What Is Worth While?*

Ruskin: *Sesame and Lilies*.

Lesson 1. Filling my Needs

Of the four absolute needs we have, that of **food** demands the most serious thought in these months when we realize that food is saving the world. Our problem is two-fold: (1) The various foods available, and (2) the buying of foods.

A. Various foods to be used

1. The preparation of menus in which monotony is avoided, digestible combinations are provided, and enough tissue-building, strength-maintaining material is served.

2. Balance of rations, which means:
 - a. That in each day every adult should be given enough food to produce from 2200 to 3300 calories (in proportion to the sex and physical condition of the individual).
 - b. That these heat units be divided into three parts—perhaps 20 per cent for breakfast, 50 per cent for dinner, and 30 per cent for lunch or supper.
 - c. That the foods served be chosen in well-balanced proportion from the proteins, the carbohydrates, and the fats. Invaluable in this connection are the Farmers' Bulletins, Dept. of Agriculture: What the Body Needs, No. 808; Cereal Foods, No. 817; Foods Rich in Protein, No. 824; Fresh Fruits and Vegetables, No. 871.
3. War-time recipes is the plea from every patriotic woman. She may obtain economical, tried and approved recipes from the U. S. Dept. of Agriculture and U. S. Food Administration.
4. But we need not get elaborate files of new recipes. It is more a matter of **substitution**, i.e., replacing forbidden materials by substances of equal food value.
 - a. The grains that may replace wheat are
 1. Barley—the universal grain of peasant Europe.

2. Rye—most effectively used in combination with barley or rice flour.
3. Corn flour—particularly adapted to pie crusts, chocolate cakes, waffles, and such pastries which otherwise must be given up by the patriotic cook.
4. Rice flour—more expensive and therefore less practical; but withal proves the best substitute where especially fine mixtures are required.
5. Oats—steel-cut, and rolled. The three uses of oats are: (a) breakfast food; (b) as a flour substitute in bread and cakes; (c) as a dessert—the foundation of fruit puddings. The value of oats lies in the facts that (a) this food is easily digested, (b) is inexpensive, (c) the number of calories is proportionately large.
6. Cornmeal—no substitute offers a more resourceful variety of uses. See U. S. Dept. of Agriculture bulletin: Corn and Its Uses. Information may be found also in (a) The Corn Book; (b) Fats—Mazola (from corn), Wesson Oil, Oleomargarine, Nut Butter (the ideal substitute for butter), Crisco; (c) Sugar—honey, corn syrup, glucose; (d) The potato as a

substitute. See Food Administration leaflets obtained from the State Council of Defense.

B. **Buying our foods** is the other problem we must meet intelligently. Hence we consider

1. The markets (read Community Leaflet No. 2: "Feeding a City," obtained from the Dept. of the Interior).
2. Wholesale grocers.
3. Packing plants.
4. Storage houses.
5. Dependence on the country—a vital factor to be studied.

C. The matter of **Clothing** has been of paramount importance to women for centuries. Too often it is merely a despairing cry of "nothing to wear," or an ignorant sense of being out of style. The girl of today should be able to analyze the garments she wears and intelligently explain

1. The sources of raw materials used in every fabric.
2. The numbers of individuals who have made possible a finished cloth.
3. The processes used in making silk, wool, cotton and wood fibre. She should know the fundamental principles of clothing.
4. Color which must be selected (a) for sea-

son; (b) for harmony; weird, oriental combinations may be effective but the colors **must** blend. A visualization of the color-chart we learned in the kindergarten with the ever conscious remembrance of the rules of complimentary colors is a safe guide in combination of hues; (c) for becomingness—a phase of greatest importance. Every girl should choose such shades as emphasize the richness of her coloring.

When materials vary so in price, both season and economy must be considered. By economy not “cheapness” alone is meant; durability of fabric, stability of pattern, width of material, weave of cloth are all factors.

5. Then comes the all important question of style. Izor’s “Costume Design” is invaluable in a discussion to determine (a) principles of line, (b) use of narrow effects, (c) use of widening effects, as well as a discovery that the keynote to style is simplicity.

D. Shelter

From the beginning of time people, even the most uncivilized, have had some sort of shelter, where they might be protected from the storm and from danger, and where they might keep their little ones until able to look out for themselves. Birds and animals have their nests and lairs. The evolution of the house from the

most primitive form as a cave to the stately New England residence with its elaborately decorated doorway is in a way a history of civilization.

E. Drink

The matter of water supply was the great concern of the pioneer as he journeyed westward in search of a new home. Communities have learned this need often from the sad experience of plague and fever. The enormous business of a city in keeping its water supply pure and adequate, its milk supply, now in the hands of companies, pure and sweet, has grown out of a people's needs.

Queries:

What needs do I individually supply?

In what ways must people co-operate?

For what is a city resident absolutely dependent upon others?

How do animals live?—The beaver, the bee?

Reading:

Community Leaflets. No. 6. Preserving Foods.
Preventing Waste of Human Beings.

No. 10. Woman as the Family Purchaser.

These leaflets have been bound recently in three small volumes, A. B. C. under the title. Lessons in Community and National Life, by the Department of the Interior, Bureau of Education in Cooperation with the U. S. Food Administration, Washington, D. C.

- No. 24. Child Labor. Housing for Workers.
No. 2. Cotton Factory and the Workers. Feeding a City.
No. 12. Market Reports on Fruits and Vegetables. Commercial Economy Board of Council of National Defense.
No. 5. An Intelligently Selected Diet.
No. 15. How the City Cares for Health.
No. 19. Integration of a Great Manufacturing Concern.
No. 11. National Control and Food Conservation.
No. 20. Concentration of Production in the Meat-Packing Industry.
Izor: Costume Design.
Mills, Enos: In Beaver World.
Maeterlinck: Life of the Bee.

Lesson 2. My Wants

In order that our lives may be interesting, helpful, and satisfying to ourselves and to those about us (for we must think of others in this connection), we need **knowledge** of the past, of human beings, of their manner of thinking and living, and we need **knowledge** of the universe. Without this rich background of world knowledge we cannot have a right sense of values, fairness in judgment, sympathy, and understanding as regards others' interests and those of our own. While many of the facts acquired may slip away, the great principles of living will abide and enrich the soul. This knowledge is

to be gained from what man has written, from observation, from conversation, and from meditation. Let us not minimize the last, for meditation is the real digesting of the experiences that come to us whether from people or from books.

Our second want is for **companions**. Does not your heart ache for the lonely one who, because perhaps of selfishness, or uncontrolled emotions, or eccentricities, wanders about companionless? The two rules for companionship are co-operation and thoughtfulness, and the perfect outcome of these is Friendship.

How much real friendship means! It means that there is some one who understands us, is patient with our faults, has confidence in us, and helps us when we need. It is not easy to live up to this meaning of friendship. There have been only a few great friends in literature. Consider the stories of Damon and Pythias, David and Jonathan, Martha, Mary, Lazarus and Jesus. Hugh Black's **Essay on Friendship** shows how great a treasure a true friend is, and Grayson's **Adventures in Friendship** portrays all these principles at work.

The third of one's wants is perhaps more economic. It is those **treasured possessions which are tangible**: the books that one owns and loves, that **belong** in a real way to one's home life and to one's own soul. Then there is money itself, the purchasing agent of most of our wants, the medium by which we get education, travel, and certain forms

of entertainment. Let us be sure that we value it only for what it can give us, and let us learn to use it wisely. Then there are some possessions that we do not own, and that are not to be bought nor sold. They are the beauty of nature and the music of the Great Outdoors.

Queries:

What are the aims of education?

How does friendship mean individual discipline?

What traits do you expect in a friend?

What points should you consider in buying a book?

Make some estimate of what an education costs.

Good books I own.

Reading:

“The Things of the Spirit”—Proverbs, Ecclesiastes, Teachings of Jesus.

Tennyson: Follow the Gleam.

David and Jonathan.

Martha, Mary, Lazarus, and Jesus.

Jesus and His Disciples.

Black: Essay on Friendship.

Edwards: The Common Road.

Grayson: Adventures in Friendship.

Adventures in Contentment.

Community Leaflets: No. 16. Money. No. 18.

Paper Money.

Haywood: Money and Its Use.

Lesson 3. My Habits

Habits of work and play have much to do with the efficiency and joy of one's life. To understand now to live and what to live for constitutes the wisdom of ages, but we may arrive at least a little way if early in our lives we give some attention to these matters. Habit is one of the strongest bonds in life, and if we form right habits early, we have safeguarded ourselves against wasted energy, temptations of various sorts, and have gone far toward right thinking.

Gathering knowledge depends upon **reading, observing and estimating**. In reading I must see to it that I have the right mental and physical attitude. My mind must be adjusted to a story read for pleasure in quite a different way from what it is when I study. I will gain much in either case by **expecting to understand what I read**. I must be comfortable and at ease physically, and I must not let my mind wander. I will gain much, too, by developing speed in my reading. I must in study look after the details of my work-table: pens, paper, ink, etc. No workman can do well without tools. Read Whipple's **How to Study** for further suggestions on these matters. Then form the habit of doing a little writing every day. Keeping a diary in which one gives brief impressions of one's reading, is a habit which will furnish a person with material for conversation at difficult times, and will make her respect her own thoughts.

Another kind of habit one should form is that of observing and estimating. One should give complete attention to the subject in hand, note the details, and then make conclusions; in this way one is developing his power of fair, true, kind judgment.

“Sow a thought, and reap an act,
Sow an act, and reap a habit;
Sow a habit, and reap a character;
Sow a character, and reap a destiny.”

Queries:

How many pages can I read in 30 minutes?

Is my reading altogether fiction, or am I caring also for the literature of fact—biography, travel, history, poetry?

What parts of the Bible do I like best and why?

How do standards of the Old Testament differ from those in the New Testament?

What habits am I consciously trying to form and why?

Reading:

Daniel: Chapter I.

James: Essay on Habit (especially the last paragraph).

Psalms 15, 16.

Whipple: How to Study Effectively.

Bennett: Literary Taste and How to Form It.

Marden: Hints to Young Writers.

Lesson 4. My Personality.

The culmination of all these studies about myself is my personality. Someone has said that style in an author is "good grammar plus personality"—that quality which makes me myself. The whole matter depends upon one's standards of living, one's ideas of good form, of ideals, of methods and habits of thinking and working; in fact, all that we have heretofore discussed. President Wilson says: "Jesus gave us the perfect image of right living and individual well-being; and the man who receives and verifies that secret in his own living has discovered not only the best and only way to serve the world but also the one happy way to satisfy himself."

An "If" for Girls

(With apologies to Rudyard Kipling)

"If you can dress to make yourself attractive,
Yet not make puffs and curls your chief delight;
If you can swim and row, be strong and active,
But of the gentler graces not lose sight;
If you can dance without a craze for dancing,
Play without giving play too strong a hold;
Enjoy the love of friends without romancing,
Care for the weak, the friendless, and the old;
If you can master French and Greek and Latin,
And not acquire as well a priggish mien;
If you can feel the touch of silk and satin,
Without despising calico and jean;
If you can ply a saw and use a hammer,

Can do a man's work when the need occurs,
Can sing, when asked, without excuse or stammer,
Can rise above unfriendly snubs or slurs;
If you can make good bread instead of fudges,
Can sew with skill, and have an eye for dust;
If you can be a friend and hold no grudges,
A girl whom all must love because they must;
If sometime you should meet and love another,
And make a home with faith and peace en-
shrined;
And you its soul—a loyal wife and mother—
You'll work out pretty nearly to my mind
The plan that's been developed through the ages,
And win the best that life can have in store;
You'll be, my girl, a model for the sages—
A woman whom the world will bow before."

Queries:

What really counts?
What makes a sacrifice?
What kinds of impressions are worth while?
How are they made?
Analyze shyness.
What do you think about "misunderstood" girls?
What is the real trouble?
What makes good taste?

Reading:

Read in Luke just the words of Jesus at one sitting, trying as you read to think of his personality

just as you do in reading from some other book than the Bible.

Read other books of the Bible in the same way.

i. e., any one of the letters of Paul.

Wilson: On Being Human.

When a Man Comes to Himself.

Shakespeare: Merchant of Venice (Portia).

Hamlet (Polonius to Laertes).

Ferber: Emma McChesney.

II. MY HOUSE AND MY HOME

Lesson 5. Where I Live

In some countries there is no distinction made between house and home. To the Anglo-Saxon race home has meant the spirit and social life of the people within the house—the family life, with all its love, unselfishness, helpfulness, and inspiration. We find the ideal home life of different lands preserved for us in the folk tales, the fairy tales of childhood. The home spirit is that of restfulness, peace, co-operation. Read Whittier's "Snow-bound" and Burns' "Cotter's Saturday Night" for pictures of home in all its sacredness. Miss Tryon's "Speaking of Home" is an intimate sketch in atmosphere.

We should like to call our shelter the "House beautiful," hence we consider

1. Architectural plans.

a. Doorways—their story.

- b. Arrangement of rooms for comfort and convenience.
- 2. Furniture to be placed there.
 - a. Style—whether period or modern.
 - b. Arrangement, for grace and for impression of restfulness and for space.
- 3. Interior decoration.
 - a. Choice of wallpaper—remembering (1) The one-tone walls make most attractive backgrounds for pictures, give dignity to the atmosphere of the room, and are particularly effective in living rooms and dining rooms. (2) Designs, either conventional, or delicate in outline with slight touches of contrasting color make attractive bedrooms. (3) Borders cut the height of the room.
 - b. Draperies.
 - 1. Color chosen with lighting effect to be secured—blue, purple and green make cool but dark rooms; rose, tan, yellow are light-producing, and tend to make one's room seem larger.
 - 2. Hangings—To produce long effects, as well as to give light, straight side valances are good. The draped portieres and over-curtains are practical only in spacious, rather ornate rooms.
 - 3. Design—A solid color, with that hue

repeated in a single vase, a pillow, a single picture makes a dignified, picturesque setting for the family group in the living room of the House Beautiful. Figured patterns are used to best advantage in bedrooms and in sunparlors. Never should the drapery design be the center in any room.

4. Pictures.

a. Principles of choice.

1. A few good pictures are in better taste than many cheap prints.
2. "Sir Galahad" and other pictures, the "story" of which have already been immortalized in literature are not in good taste. Choose "art for art's sake"—pictures that have their beginning and end in the mind of a master artist.

b. Charm of hanging.

1. Place lower edge of every picture on eye level (merely a theory, since the monotony of literally obeying this rule would be deadening).
2. Avoid the stairstep group. In groups have no two pictures equi-distant.

5. The House Convenient.

- a. Electrical devices.
- b. Gas.

- c. Telephone.
- d. Kitchen time savers.

Queries:

Trace the development of the family up through the animal world.

Show how a healthy family life and national life go together.

What I like about my home.

A charming hostess.

My duties in the home.

What constitutes an ideal home?

Study of doorways.

Attractiveness of a comfortable living room.

Reading:

Tryon: Speaking of Home.

Dickens: Cricket on the Hearth.

Grahame: The Golden Age.

Henderson: Social Spirit in America—Home-making as a social art. Ch. 2.

Burns: Cotter's Saturday Night.

Whittier: Snowbound.

Wilcox: The House in Order.

High Tide: Roofs, House by the Side of the Road, etc.

Shackleton: Adventures in Home-making.

Bevier: The House.

Tennyson: Palace of Art.

Branch: My Mother's Words (High Tide).

III. MY NEIGHBOR.

Lesson 6. The Man Next Door

We whose ancestors first came over to this country have a goodly heritage. Someone had to be first. Since those early settlements in Massachusetts and Virginia, many have come to our shores—people from the uttermost ends of the earth, seeking the land of opportunity, of fairness, of happiness. We now have many neighbors. How shall we characterize them? They are (1) the man next door, of our race and maybe education, with standards similar to our own; (2) the immigrant, with thoughts and ideals developed in a far different environment; and (3) the negro, the man of the torrid zone misfitted into temperate zone ideals and modes of life.

After understanding the spirit of neighborliness, we must consider our duty to our neighbor (1) in getting his point of view, (2) helping him understand ours, (3) recognition of his rights and of ours. Then, (4) we shall be able to co-operate in developing similar standards and in striving to better civic conditions.

Queries:

What people are interesting to me?

What other people are like me?

Does the immigrant have a fair chance?

How shall we help the negro?

Let each of a group of girls impersonate a for-

eigner, and prepare a talk on the ancestry, topography, climate, industries, and mode of life of the foreigner and the land from which he came.

Reading:

- Cain and Abel.
- The Good Samaritan.
- Vaka: Child of the Orient.
- Antin: The Promised Land.
- Steiner: Uncle Joe's Lincoln.
- Cohen: My Childhood Days in Russia (Bookman, August, 1918).
- Washington: Up from Slavery.
- Gale: Neighbors.
- Zangwill: The Melting Pot.
- Steiner: Immigrant Tide.
- Schauffler: Scum of the Earth and Other Brotherhood Poems.

IV. MY COMMUNITY

Lesson 7. My Town's Beginnings and Growth.

Since each of us finds in her community romance and achievement peculiar to her own town, only suggestion of facts to be recalled about "The town in which I live" is necessary.

A. Beginnings

1. Topography.

- a. Plains, marshes, ridges, trails, and waterways.

- b. Why the choice of site.
- 2. Geography of early days.
 - a. Landmark.
 - b. Boundaries set.
 - c. Plans for growth.
- 3. Pioneer settlement.

B. Early Trades

- 1. Founders—their dreams and their work.
- 2. Interdependence of growing industries.
- 3. Influence of industrial life on community expansion.

C. My Town's Growth

- 1. Geographically—divisions of land.
 - a. Business.
 - b. Residential.
- 2. Influences of progress.
 - a. Captains of industry.
 - b. Development of surrounding country—bonds of communication with the outside world—telephone, telegraph, railroads, interurban trolleys, highways.
 - c. Formation of community ideals.
- 3. Industrial and social development.

Queries:

Who were the first settlers of my community?
In what were they chiefly interested?

What new ideals have been developed in the community?

Show that the elements of struggle in the experiences of Caleb and Joshua are the same as those of any town history.

Study the orations of Moses in Deuteronomy, those spoken to the people after their thirty-eight years of wandering in the desert, and just before Moses, who knows most about them and about the Land of Promise, goes on his journey up Mount Nebe to his final resting place. The first oration, wonderfully well arranged rhetorically, sets forth the growth of Israel from an ungoverned mob to a nation ready to hold together, to conquer in its unity. The second oration (chs. 5-10) is the delivery of the covenant to the Levites and Elders; then follows the Book of the Covenant itself. The third oration is that of blessings and cursings, and the fourth, the Covenant. Then come Moses' song and last words. And the aim of it all? To show Israel that she is set apart among the nations, (1) to conserve religion, (2) to let God be known among the peoples of the earth.

Exercise suggested by Professor R. G. Moulton:
"Let four members of a class give the substance of the four orations, with the finer passages; let a fifth do the same with the Song; and let a sixth deal with the Farewell scene. As an addition read aloud Psalms 90 and 91 as expansions of the parting words of Moses.

Moulton, R. G.. *The Bible at a Single View*, Maxmillan, New York, 1918.

Reading:

Numbers 13, 14. Joshua I.

Dunn: Community and the Citizen.

Tufts: Our Democracy.

Community Leaflets:

No. 4. What Nature Has Done for a Typical City. Human Resources of a Community Organization.

No. 21. A Seaport as a Center of Contraction of Population and Wealth. Early Transportation in the Far West. The First Railway Across the Continent.

No. 2. Varied Occupations of a Colonial Farm. A Cotton Factory and the Workers.

No. 5. Finding a Job.

Lesson 8. My Town's Industries

A. Industries

1. **Kinds**—(An interesting project is to prepare a business directory listing every industry of the community, with an appropriate estimate of the number of workers employed in each case.)
2. **Raw materials used**—(A tabulation of all stuffs just as they come from their natural state and the many changes necessary before

they reach the door of the local industry is an illuminating study.)

3. **Processes involved** in converting natural resources into usable goods—(Each member of the group may take one industry and outline the processes of production from the time the materials enter the factory to their exit to the distributing station.)
4. **Problems of an enterpriser**—he who becomes a capitalist by superior financial conditions, by initiative, or by influence.
 - a. His paramount question—management, both of labor and of plant itself.
 - b. Other matters for his consideration are:
 1. Co-operation with his workmen to produce efficiency and contentment.
 2. Advertisement.
 3. Distribution.

5. **Labor—**

- a. All workers fall into one of two groups—skilled or unskilled.
- b. Requirements of each class.
- c. Means of employment—newspaper advertisements, posters, labor bulletins, union notices, employment bureaus.

B. Woman's work in business: While the greatest ambition of every real American girl is the establishment of her own home, its maintenance, and its development, and she is ever planning to

be ready to enter that great adventure, she is not content to sit by "waiting," as it were. Her energy and her natural instincts for service demand a place in the work-a-day world. So she seeks some task for which, as a woman, she is peculiarly fitted.

Today woman's field is wider than ever before. Some positions in which she will be particularly efficient are: stenographers, secretaries (social and confidential), office managers, clerkships, managers of exclusive shops, tea-room projects, advisory positions (costuming, house furnishing, catering), food demonstrators, interior decorators.

C. What work can I do?

D. My preparation

1. Special training.
2. Personality.
3. Strength of character.
4. Counting the cost.

E. Why I should fill some definite place.

Queries:

Compare modern manufacturing processes with the domestic system; with the guild system.

Make an estimate of the amount of machinery used in each local industry studied.

What qualifications are necessary for an efficiency expert? How may those qualifications be obtained?

Use the questions attached to the Community Leaflets.

Reading:

The building of the tabernacle, described so minutely in Exodus, chs. 35-40, is an interesting account of an industry vital to the Israelites.

Exodus 15:1-23, Miriam's song.

Community Leaflets:

No. 7. Rise of Machine Industry.

No. 9. Inventions. Effects of Machinery on Rural Life.

No. 20. Concentration of Population, Industries, and Institutions.

No. 24. Social Insurance.

No. 16. Private Control of Industry.

No. 23. Women in Industry.

Ferber, Edna: Emma McChesney.

Lesson 9. My Town's Relations to Its Citizens

A. What my town demands of me as a citizen

1. Community leadership.
2. Influence in matters of election.
3. Town improvement and civic integrity.
4. Payment of taxes:
 - a. How levied.
 - b. Why I should be interested.

B. My town as my protector

1. Against sickness:
 - a. Pure food laws.

- b. Disposal of community wastes.
 - c. City board of health.
- 2. Against accidents:
 - a. Traffic laws.
 - b. Safety first devices.
 - c. Traffic police.
- 3. Against law breakers.

C. My town a corrector of wrong

- 1. The work of the juvenile court.
- 2. Criminal courts.
- 3. Prisons, reformatories, and detention homes.

In righting evil, in punishing wrong-doers, the chief responsibility rests on the judge of the court. Particularly is this true in the juvenile courts where gentleness, an understanding of the child-mind, and a great wisdom are necessary. The work of Judge Lindsay of Colorado is an illustration of how correction of juvenile wrong may be effectively made.

From the Old Testament come the mighty warrior-judges, Joshua, Gideon, Barak, Jephthah, and Samuel. These patriarchs ruled justly but they ever kept before their peoples the Law in its set form and in its exact, inflexible meaning.

Then from a land ruled by sternest Roman law came the Great Law-giver, Jesus, with a new sympathy and a new leniency toward wrong-doers, a new understanding of the great principles on which Law is based, and a new, broader interpretation of right living.

D. My town a guardian for our unfortunate

E. My town a place of beauty

1. Entrance to the town.
2. Public buildings.
3. Art collections.
4. Park system.

F. My town's provision for pleasure

1. Concerts.
2. Municipal Christmas tree.
3. Community singing.
4. Parks.
5. Water sports.
6. Y. W. C. A.

G. My town as my educator

1. The cause of the newspaper.
2. Libraries:
 - a. Use.
 - b. How obtained:
 1. Carnegie method.
 2. Traveling libraries. Private donations.
 3. School system.

H. My town's religious advantages

1. Churches.
2. Y. W. C. A.

Queries:

What were the qualifications of Moses' leadership?

Why should a woman vote?
How can I influence the government of my city?
How do pure food laws protect public health?
What should be the ideals of the future city?

Reading:

Read the book of Nehemiah to understand his courage, his methods, his untiring work.

Wilcox: The Modern City.

Robinson: Modern Civic Art.

Rowe: Problems of City Government.

V. MY COUNTRY

Lesson 10. My United States

“Breathes there a man with soul so dead
Who never to himself has said, This is my own,
my native land.”

We, whose ancestors came over in the Mayflower to land on the shores of Plymouth, or perhaps in Virginia, or maybe in New Amsterdam, with as great pride sing these words as did Sir Walter Scott, but we once were immigrants to a new land, and now after all these years of open gates to all the peoples of the world, we realize that we are a motley crowd, needing amalgamation of interests, ideals, mode of living, standards of living, and we are becoming a melting pot in which our old puritanic ideas are softened and broadened as we learn to take the point of view of peoples of other lands. They in turn must be willing to learn our ways and

to try to understand us. Thus we will all melt, and become the strong, helpful nation of the world, standing for the truest democracy, and seeking within ourselves a perfect co-operation. We as girls need to train ourselves to take our part in the government of this great country, not ignorantly, but with keen, far-seeing intelligence, using the ballot. Read Community Leaflet No. 13, on Local and National Governments and Active Citizenship.

Queries:

Why did we go to war?

What do we mean by "Democracy"?

Should we have government control of railroad, telegraph, and telephone?

Reading:

Hale: The Man Without a Country.

Bennett: Your United States.

Kingdom of Heaven (What does it mean? Is that Christ's Country? Is it ours? Where is it?). Look up in both Old Testament and New to find directions to this country.

Tufts: Our Democracy.

VI. MY PART IN THE WORLD

Lesson 11. World Fellowship

"Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are

engaged in a great civil war, testing whether that nation, so conceived and so dedicated, can long endure." The first struggle, our revolutionary war, was against the mother country, in order that her colonies might stand together as an independent government. You know the result. Then came the struggle of the Civil War, the states learning to exist in harmony with a central government directing all. Now we have just seen the end of a four-years' world war. The nations are learning that because the railroads, the steamships, the telephone, telegraph, and cables, draw us all very close together as neighbors, we must live in harmony, and a league of nations seems the only way. So first colonies learn to live together without quarreling, then states, and then nations. The world, you see, is, after all, not so very large, and the things like hunger that disturb the peoples across the sea affect us. As they hunger today, we must sacrifice to help them. Never before have we spoken so familiarly of the Czecho-Slovaks, the Serbians, the Russians, the Chinese, the Japanese, as we do today. In all the great wars of the world never before has the soldier, fighting our battles, had right by his side all the way such wonderful help and cheer as the Y. M. C. A., the Y. W. C. A., the Red Cross, the K. of C. A rare spirit of patriotism, loyalty, and devotion has inspired them all—and for what? Consider the principles of the

Monroe Doctrine.

United States in Cuba.

President Wilson's Peace Terms.

Y. M. C. A. and Y. W. C. A. work abroad.

"There is a river in France so narrow that you can talk across it. Birds can fly over with one sweep of their wings. Great armies are on either bank, but they are as far apart as the stars in the sky, as far as right and wrong.

"There is a great ocean. It is so wide that sea-gulls cannot fly across it without rest. Upon either shore there are great nations. They are so close that their hearts touch."—Written by a French girl, 16 years old.

Queries:

What is the religion of the soldier?

What should be our attitude toward the peoples of the earth?

In what ways may we, at this difficult time of reconstruction, show our good-fellowship?

Soldier's Idea of God and of the World.

Reading:

Paul's Journey to Rome (reasons for going).

Dawson: Carry On.

Hankey. A Student in Arms.

Deut. 10:19.

Jonah 1-4.

VII. THE JOY OF LIVING

Lesson 12. Observation and Appreciation

One reaches the heart of the world by two pathways, prayer and poetry; prayer, "the soul's sincere desire uttered or unexpressed"; poetry,

"To get at the eternal strength of things
And fearlessly to make strong songs of it,
Is, to my mind, the mission of that man
The world would call a poet. He may sing
But roughly, and withal ungraciously;
But if he touch to life the one right chord
Wherein God's music slumbers, and awake
To truth one drowsed ambition, he sings well."

—Edwin Arlington Robinson.

This poetry of life is found in the by-paths of duty, and the search is never-ending.

The first step to the life joyful is through

A. **Co-operation.** "Order is Heaven's first law"; so, one must work out his relation to the various groups in which he lives—family circles, social unit, religious group, business organization.

B. **Appreciation of beauty** is the greatest quality God has given man whereby he might rise above his own selfish interest, whereby he might see life as the work of a Divine Creator; one must find beauty

1. In character: "Searcher of Hearts is My Maker" (Psalm 139), which is an analysis of human character from a personal viewpoint. The Child, Songs for My Mother, Little Nellie Cassidy, Lie Awake Songs, The Violin, Sometimes.

Footnote for Lesson 12: Unless individual authors are listed, the titles are those poems in Mrs. Richard's collection of modern verse, "High Tide", the Riverside Edition, which (obtained from Houghton, Mifflin) is best suited to class use.

2. In man's work: Workworn, Work (P. 112),
Work; A Song of Triumph.
3. In Nature: Dresbach: The Road to Every-
where. W. R. B.: The Joys of the Road.
Grayson: The Friendly Road. Foss: The
House by the Side of the Road.
Tewksbury Road, Hills, Winter in the Marsh,
Trees, To a Brid at Dawn, Little Waves of
Breffny, Aubade, Morning Glories, The First
Bluebird, The Greater Birth, Pine-trees and
the Sky: Evening.

C. **Inspiration gained from observation:** In the
Cool of the Evening, Renewal, The Road, A
Prayer in Spring, Song of the Thrush, Faith, The
Butterfly, Discovery, Dusk.

D. **My contribution to the joy of living**

1. Higher idealism: Central I, Heroism, The
Heritage, The Voice of the Unborn, Each in
His Own Tongue, The Aim, Evolution, Wait-
ing.
2. Gentle helpfulness: Victory in Defeat, To
a Poet, A Prayer (p. 100).
Woodrow Wilson: Being Human.
3. A messenger of happiness: Gladness, Gypsy
Heart, A Little Song of Life, Life, a Ques-
tion?, A Song (p. 139).

4. Bearing my brother's load: A Creed, Song (p. 60), Prayer (p. 109), Hearth Song, Kinship, Sonnet (p. 93), The House and the Road.

And so "The Poetry of Earth is never ended." —
Keats.



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